

CATALOGUE

OF

UNION UNIVERSITY,

MURFREESBORO, - TENN.,

1872-73.

WITH

Address before Literary Societies,

BY

HON. JOHN M. BRIGHT,

JUNE 11th, 1873.

NEWS POWER PRESS PRINTING COMPANY, MURFREESBORO, TENN.

1873.

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❧ FACULTY.

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Theology and Moral Philosophy.

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Mathematics.

REV. E. W. HALBACH,
Natural Sciences and English.

*

Modern Languages.

* The duties of this department are, for the present, divided among the professors.


STUDENTS.

ABBREVIATIONS.

L.-----Latin. M.-----Mathematics. MP. Moral Philosophy.
G.-----Greek. E.-----English. NS. Natural Science.
ML.-----Modern Languages. T.-----Theology.

NAMES.	STUDIES.	RESIDENCES.
Anderson, J. H.-----	L. G. E. MP. NS. -----	Springfield, Tenn.
Anderson, S.-----	M. E.-----	Murfreesboro, “
Baird, E. M.-----	G. M. NS. -----	“ “
Bates, W. B.-----	G. MP. NS. ML. -----	“ “
†Bayliss, S.-----	L. M. E.-----	Cincinnati, Ohio.
Bogle, T. M.-----	L. M. E.-----	Milan, Tenn.
Boone, W. A.-----	L. G. M. E. ML.-----	Cold Water, Miss.
Booth, E. W.-----	L. G. M.-----	Murfreesboro, Tenn.
Bowers, D. L.-----	L. G. M. E.-----	Iuka, Miss.
Bowling, F. M.-----	M. E. MP. NS. ML.-----	Murfreesboro, Tenn.
Bowling, G. W.-----	L. G. M. E. NS.-----	Landersville, Ala.
Boyce, L.-----	M. E.-----	Chattanooga, Tenn.
Bryant D. B.-----	L. M. E.-----	Milan, “
Bryant, W. C.-----	L. G. M. E.-----	“ “
Carter, G. H.-----	L. G. M.-----	Elkton, “
Carpenter, J. B.-----	L. M. E.-----	Planter's, Ark.
Carpenter, S. B.-----	L. M. ML.-----	“ “
Clayton, H. H.-----	L. M. E.-----	Murfreesboro, Tenn.
Clayton, J. B.-----	L. G. M. NS.-----	“ “
Clopton, B.-----	M. E.-----	“ “
Cook, R. B.-----	M. E.-----	Barton, Ark.
Cothan, W. P.-----	M. E.-----	Murfreesboro, Tenn.
Covington, W. J. M.-----	L. G. M. E.-----	Eagleville, “
DeJarnatt, D. M.-----	L. M. E.-----	Murfreesboro, “
DeJarnatt, J. G.-----	L. M. E.-----	“ “
Derrick, W. P.-----	L. G. E. NS.-----	Belleville, Ala.
Duffer, J. F.-----	M. E.-----	Murfreesboro, Tenn.
Eagleton, H.-----	L. G. E.-----	“ “
Eagleton, S.-----	L. G. M. E.-----	“ “
Eakin, A. D.-----	L. G. M.-----	“ “

LOCATION.

HE city of Murfreesboro, on the Nashville & Chattanooga Railroad, and in the heart of one of the finest regions of the State, possesses unusual advantages for the situation of an institution of learning. Here are located two flourishing institutions for the education of young ladies,—Soule College, under the charge of Rev. D. D. Moore; and the Murfreesboro Female Institute, under the direction of Rev. James E. Scobey. Remarkable for beauty and healthfulness, it is also singularly fortunate in respect of social and religious privileges, and all the intellectual and moral influences which are so important in moulding the character and habits of the young.

The University building stands in the midst of an elevated and spacious campus in the suburbs of the city, at once accessible and retired.

RELIGIOUS AND MORAL CULTURE.

The greatest pains are taken by the Faculty to impress on the students a high sense of moral and religious responsibility, as a necessary element in every useful and honorable character.

All the students are required to attend religious services held every morning in the chapel, and are expected to attend the Church and Sunday School of their choice on the Lord's Day.

Meetings for prayer and other religious exercises are often held among the students themselves.

Theological Department.



WHILE not proposing the completeness of a Seminary training, such instruction is furnished in Biblical Literature and Interpretation, Ecclesiastical History, Systematic Theology, Homiletics and Pastoral Duties, as will be most practically useful to those who find it impossible to undertake a thorough Theological course, or such as may be substantially available in pursuing the curriculum of a Seminary.

TEXT-BOOKS: Smith's Old and New Testament Histories, Angus' Handbook, Broodus on Sermons, Dagg's Theology.

CANDIDATES FOR THE MINISTRY.

Students of any denomination who desire to prepare for the ministry, if licensed to preach and properly recommended, are at no expense for tuition; and if members of Baptist Churches, and able to enter any of the College classes, may also receive board at greatly reduced price, or, in some instances, free of charge, by rooming in the University, and furnishing their own bedding, fuel, lights and washing. In every case, clothing and books are at the student's own expense.

To effect this arrangement, application should be made to the President *before coming to the University*; and no student will be allowed to enjoy its benefits longer than he evinces true piety and encouraging improvement.

Should a beneficiary abandon the ministry, he shall refund the amount he has gratuitously received.

Contributions for providing board for such students are earnestly solicited from all, but are especially *expected* from those Churches that license and send to us young gentlemen to prepare for the ministry.

ORGANIZATION.

The University includes three Departments—the Theological, the Collegiate and Preparatory.

These, though entirely distinct, have their exercises so arranged that a student may pursue such studies in each as may be found desirable and expedient.

While the course of study is elective, students will yet receive the advice of the Faculty with reference to the choice and arrangement of their studies, as the circumstances of each may make proper.

After a selection of studies has been made, no change will be permitted unless the approval of the President be first obtained.

The Collegiate Session comprises two terms: viz., the Fall Term, extending from September through December; and the Spring term, extending from January to the middle of June.



Collegiate Department.

THIS Department comprises seven schools, in which instruction in the ordinary College curriculum is imparted by means of lectures and text-books.

Constant reference is made to the works of other authors than those distinctly specified.

I.

Moral Philosophy.

This School embraces Ethics, Metaphysics, Logic and Evidences of Christianity. The principal text-books are those of Wayland, Haven, Bowen, McCosh, Hamilton, Dagg, Butler and McIlvaine.

Full Term : Ethics and Logic.

Spring Term : Metaphysics and Evidences.

II.

English.

Convinced that a thorough knowledge of our own language is the essential foundation of the highest cultivation, especial attention is devoted to the studies of this School. Frequent practical exercises in the various kinds of composition are required of all the students. No one will be permitted to graduate without a certificate of proficiency from the Professor of this Department.

The text-books chiefly used are Greene's Analysis, Fowler's

Grammar, Hart's Rhetoric, March's Study of English, Shaw's Literature, Kames' Elements, Trench on Words.

Fall Term: Grammar and Rhetoric.

Spring Term: Grammar, Literature and Criticism.

III.

Latin.

Thorough and comprehensive study is required of Virgil, Livy, Horace, Cicero, Tacitus and Juvenal, with Andrews and Stoddard's Gildersleeve's and Harkness' Latin Grammars.

Fall Term: Cicero, Horace, Ovid.

Spring Term: Livy, Horace, Tacitus, Virgil, Cicero.

IV.

Greek.

Besides the ordinary instruction, the principles of Philology and Comparative Grammar, together with the varieties of Grecian style, are carefully taught in this School.

The classes use the Grammars of Bullions, Crosby, Kuhner and Harrison on Prepositions, and the Lexicon of Liddell & Scott.

Fall Term: Homer, Plato, Anabasis.

Spring Term: Alcectis, Memorabilia, Demosthenes.

V.

Mathematics.

Recognizing the indispensable necessity of thorough acquaintance with first principles, in order to satisfactory progress in the higher departments of this School, especial pains are taken to secure this, by means of persistent and accurate drill. Original solutions and

demonstrations are required from time to time, as the classes proceed in their studies.

Fall Term: Algebra, Geometry, Analytical Geometry.

Spring Term: Algebra, Geometry, Trigonometry, Surveying, Calculus.

VI.

Natural Science.

For illustration of the studies pursued in this School, the Institution is supplied with new Astronomical, Chemical and Philosophical apparatus, Maps, Charts and some Mineralogical specimens.

Fall Term: Natural Philosophy, Geology, Astronomy.

Spring Term: Chemistry, Mechanics.

VII.

Modern Languages.

The reading, writing and speaking of French and German are taught in this School. And familiar acquaintance with these languages becomes increasingly important, as they are more widely diffused through our country.

Preparatory Department.

IN this, intimate acquaintance with elementary principles is given, and an adequate preparation for the College Classes. The studies are, Spelling, Reading, Writing, Arithmetic, Geography, English Grammar, Algebra, through Quadratics, Latin, through Cæsar, and Greek, through Bullion's Greek Reader.

ADMISSION.

To enter a College Class, the candidate, besides passing a satisfactory examination on previous studies, must present testimonials of good moral character, and, if from another Institution, a certificate of standing and regular discharge.

We wish every student to *have a plenty of work, to keep constantly at it, and to do it well.* It is impossible to insist too earnestly on the importance of prompt entrance with a class, on the studies of a term, and of continuance till the subjects are finished.

EXAMINATIONS.

Two regular examinations are held: The first at the close of the Fall Term, just before Christmas, and the other in June, at the close of the Collegiate year. In no case will a student be allowed to advance, unless his examination is satisfactory.

MERIT-ROLL.

A minute of every recitation of each student is kept, and from this record his standing is determined, and a circular containing the same, sent to his parent or guardian, showing his deportment, absences from recitation and other College duties, together with any other remarks that the case may require. Reports will be sent to parents or guardians every two months during the year.

DISCIPLINE.

The discipline is mild, but firm, and is directed to the formation of correct habits and an elevated character. If a student cannot be influenced by measures founded on these principles, or is habitually inattentive to the discharge of his duties, he will not be a desirable member of the University, and will be required to withdraw.

GENERAL PRINCIPLE OF GOVERNMENT.

Every member of this Institution is expected to conduct himself, in all his relations, with gentlemanly propriety, and in such a way as will best secure the object for which it was organized—the highest moral and intellectual training of those who enter it.

SPECIAL REGULATIONS.

1. Each student is required to attend at least three daily recitations, unless excused by the Faculty.

2. Absence from recitation, or any prescribed literary exercise, without excuse, subjects the student to a penalty of from five to twenty demerits.

3. Unexcused absence from examination will result in dismissal from the Institution.

4. When the demerits of any student amount to fifty in any term, it will be the duty of the President to inform the parent or guardian of such student of the fact; and, when his demerits amount to one hundred, to dismiss him from the University.

5. The drinking of any species of intoxicating liquor, or card or billiard playing, is regarded as a high misdemeanor, against which the most effective measures of discipline will be directed.

6. During study hours, each student must be engaged in study or recitation, unless especially excused by some member of the Faculty.

7. The use of profane or obscene language will subject the student to a reprimand, and if he persist, to suspension or expulsion, as the Faculty may decide.

8. No student is permitted to leave the vicinity on a visit to neighboring town, city or country, without the consent of the Faculty.

9. No student, under pain of immediate expulsion from the University, shall carry deadly weapons of any description.

10. Those who leave the University during term-time, without permission, will be suspended.

11. A Diploma or Certificate of honorable dismissal or proficiency will not be given to any student who has not paid all his College dues.

12. In cases not specially provided for by these Regulations, the decision of the Faculty will be based on the General Principle of Government, heretofore announced.

13. Each student, on entering the University, comes under the obligation of the following pledge :

"I hereby give my personal *pledge of honor* that, so long as I am a member of Union University, I will be subject to all the Principles and Regulations that are now in force, or may hereafter be adopted by the Faculty, for the government of the Institution."

DEGREES.

The regular degrees conferred by the University are three :

1. The Degree of MASTER OF ARTS is the highest Academic honor of the Institution. It is conferred upon those students who complete a full course of liberal education. Those only are entitled to receive it who pass through all the Schools of the University, and receive a certificate of proficiency in each school.

2. The Degree of BACHELOR OF ARTS is designed for those students especially, who desire to prepare themselves for the different professions, and are yet unable to pursue a complete course of liberal education. Those are entitled to receive it who complete satisfactorily six Schools of the University.

3. The Degree of BACHELOR OF PHILOSOPHY is designed for those students who intend to engage in the active pursuits of life. The requirements for obtaining it are such as will confer a high degree of intellectual culture, without the necessity of studying the ancient languages. It is conferred on those who pass through five of the Schools of the University, and receive certificates of proficiency.

Besides these regular Degrees, a student who may pass through any School of the University, and who is deemed worthy of it, is entitled to a certificate of proficiency from the Professor of that School.

SOCIETIES.

There are two Literary Societies in the University, the APOLLONIAN and the CALLIOPEAN, which meet regularly every week, and occasionally hold public exhibitions. Each Society has its own library; and a monthly periodical is issued by each, to which original contributions are made by the young gentlemen connected with them. The influence of these Societies on the formation of literary taste, and in affording opportunities for exercise in debate and in parliamentary practice, is invaluable.

EXPENSES.

Tuition is from \$30 00 to \$60 00 per annum.

Contingent fee is \$5 00, and chemical fee \$1 00 per annum.

Diploma is \$10 00.

Tuition for each term is *in advance*, and satisfactory arrangements for paying it must be made, in order to matriculation.

Tuition will not be refunded, except in cases of necessary providential withdrawal.

Board can be secured in the vicinity of town for \$12 00, and in town at \$14 00 to 16 00 per month.

Parents and guardians are earnestly requested not to furnish their sons or wards with unnecessary pocket-change. It is con-

sidered much better, for all concerned, that some person should be selected to receive and disburse the funds of each student, particularly those who are quite young, or have been hitherto indulged.

☛ For further information, apply to the President.

CALENDAR, 1873-74.

Fall Term begins	<i>September 1st, 1873.</i>
“ Examination begins	<i>December 19th, “</i>
“ Term ends	<i>“ 23d, “</i>
Calliopean Anniversary	<i>November 26th, “</i>
Spring Term begins	<i>January 1st, 1874.</i>
Apollonian Anniversary	<i>February 20th, “</i>
Final Examination begins	<i>June 3d, “</i>
University Sermons	<i>“ 7th, “</i>
Societies' Debate	<i>“ 8th, “</i>
Address to Alumni	<i>“ 9th, “</i>
Prize Declamation	<i>“ 10th, “</i>
Meeting of Trustees	<i>“ 10th, “</i>
Address before Societies	<i>“ 10th, “</i>
Commencement	<i>“ 11th, “</i>

ANNIVERSARY EXERCISES.

Lord's Day, June 8th, 1873.

Baccalaureate Sermon, - - - by REV. J. DIXON, D.D.
Sermon to Theological Class, - - - by REV. L. R. GWALTNEY.

Monday, June 9th.

SOCIETIES' DEBATE.

CALLIOPEAN. - - - - - APOLLONIAN.

ORATORS.

C. W. D. WITHERSPOON. - - - - - B. F. RICE.

DEBATERS.

G. H. CARTER, J. M. WALTERS, J. B. CLAYTON, J. THOMAS.

Tuesday, June 10th.

Address to Alumni - - - by REV. W. G. INMAN.

Wednesday, June 11th.

Address to Literary Societies, - - - by HON. JNO. M. BRIGHT.

Thursday, June 12th.

ORATIONS OF GRADUATING CLASS.

DEGREES CONFERRED.

MASTERS OF ARTS.

WM. B. BATES,
F. M. BOWLING,
C. J. PETTUS.

BACHELORS OF ARTS.

J. P. WEAVER,
E. WINDES.

B. F. HOOKER, }
J. H. HAMILTON, } A.B. Graduates of former years.

Address of Hon. J. M. Bright.

Gentlemen of the Apollonian and Calliopean Societies:

Coming from the battle-field of life to mingle in your literary festivities, I fear that I shall not be able to contribute anything which will heighten the interest of the occasion. At the threshold, my embarrassment must be apparent. I am confronted with every variety of taste and age. One wants a taste of the mellow fruit of wisdom; another prefers a display of the elegant flowers of literature; a third desires that I should go down into the profound of learning, and bring up hidden treasure; still another would like to see me bear upward on soaring wing, and bring down high-born truths shining in celestial drapery.

Scientists are crowding all the fields of discovery and invention, and they are surprising our credulity with rapid installments of wonders. Nothing seems too adventurous for their experiment. They, perhaps, will scare up and swing to the flying fore lock of some wild element of nature, until it is tamed down to labor like a drudge on the tread-wheel. Electricity has no sooner revealed a terrestrial omnipresence of speech, than we are startled with the announcement that the miners are tunneling the Alps with the sunbeam.

But I shall claim your attention to some crude thoughts on the

INFLUENCE OF LITERATURE ON NATIONS.

I use the term literature in its broad sense, embracing the entire results of knowledge preserved in writing. It will at once be seen that the subject is both philosophic and profound, involving the relation of cause and effect, and the action of mind on mind, individual and national. Something of its magnitude will appear from the bibliological fact that it requires about thirty thousand volumes to contain even the names of authors and the titles of their works—not estimating tracts, pamphlets, newspapers, symbols and hieroglyphics.

As general facts, we look back to the Jews for religion—they gave us the Old Testament Scriptures; we look back to the Greeks for literature—they furnished us with models of poetry, eloquence and

history; we look back to the Romans for law—they furnished the code of civil law which has imbued the jurisprudence of most of the civilized nations. All these three great estates of learning have run with the tide of generations, and have emptied in one grand confluent volume on the present age. Our inherited literary resources are great beyond measure. Nations without literature sink into oblivion, and their bones and their relics of art are but puzzles for the antiquary.

I assume that oral language was the gift of the Creator. God created man with the faculty of speech. God was his first school-master. Adam was the first pupil; Eden the first Academic grove. God *talked* with Adam, and gave to him the first law of obedience. Adam *named* all the beasts which were brought to him.

Oral language answered the wants of communities which clustered around patriarchal heads, and when society could be reached by easy convocations. But when mankind expanded into nationalities, written language became a necessity. No stability, truth nor justice could be predicated of an oral government, though its authority should be proclaimed by a thousand heralds. The heralds might misapprehend, forget or pervert the oral decrees. The same uncertainty and perversion would exist in oral compacts and treaties between different nations, which would result in disagreements, contentions and wars. One generation could not perpetuate its thoughts without launching them on the uncertain tide of tradition. Earth wanted chronicles, and Heaven wanted to make a revelation. The invention of the alphabet met the demands. This invention stands at the head of all human inventions. We may search the patent records of the earth, including the "Specifications of the British Patents," the largest book in the world, with its twenty-six thousand volumes, and we can find no invention to compare with it in importance. The inventor should be crowned king of all inventors. I cannot pause to settle the question whether he was an Egyptian, a Hebrew, a Phœnician, a Grecian or an Indian. My line of thought is different. I can only note the fact of this wonderful invention:—only twenty-six letters; and yet by easy and infinite combinations and collocations into syllables, words and sentences, they are sufficient to embody the thoughts of all men, and to embrace all learning, human and divine, for all ages past and for all ages to come. The alphabet is the vehicle which bears up the world's thought.

If "knowledge is power," it is peculiarly so in its application to nations. The likeness of every nation may be seen in its literature,

and every government is swayed more or less by its power. Revert to ancient Egypt, and who can measure the power of her hieroglyphic and symbolic literature upon herself and other nations? While she has enriched the nations with her science on the one hand, she has cursed them with her superstition on the other. Her priests were the depositaries and expounders of her mystic and august literature. The philosophy, as taught by the priests, consisted of two kinds:—the one, addressed to the common people and called the *exoteric*, containing the principles of their public religious creed; the other was communicated to her priesthood in a secret manner, and was called the *esoteric*.

Kings and people sat as pupils at their feet. They duped the people by their superstitious dogmas, and they governed them by obtaining the magisterial, judicial and financial functions of the state. Although the government was monarchical, their voice was potent with the kings; and they put a check upon their misrule by imposing a terror of a posthumous judgment, which would consign their memories to dishonor, and their bodies to destruction after death. This had all the terror of capital punishment to the royal felons. Hence we find that ancient Egypt was generally blessed with peace, and had many salutary laws, with others of marked severity, common to the penal codes of early kingdoms. But on the other hand, to what a depth was the nation sunk by her cabalistic literature! Every stream, grove and garden swarmed with deifications, from the hero to the ape, from the crocodile to the serpent. Their irrational debasement provoked the ridicule of the surrounding nations, and the pagan Juvenal, though his own nation was affected with the Egyptian virus, in after ages let fly at them his galling satire:—

O sanctas gentes, quibus hæc nascuntur in hortis
Numina!

But let us struggle from this horrible slough of national superstition to a higher ground. The priesthood had their scientific diversions. Geometry had its origin with them, which at first consisted in measuring lands, constructing canals for irrigation, and the re-establishment of boundaries after they had been swept away by the inundations of the Nile. As one science is suggestive of another, Geometry was the pioneer of Astronomy—that vaulting science which mounted from the marshes of the Nile and climbed the star-paved dome of the universe, set as a tabernacle for the sun, whose flashing crown gilds the day with light, and kindles the night with shining

planets. Though visible creation was crowded with wonders, the daring explorers of the skies pushed far beyond those bounds, and, after exhausting horizon after horizon, still the coming wonders grew upon their vision. They found the sun to be the great central luminary and driving-wheel of the physical universe, and that by it all worlds were swayed in centrifugal harmony, in

“Cycle and epicycle, orb in orb.”

They found all nature geometrizing. Our own world, diminished in appearance by comparison with other magnitudes, seemed only a shining grain of sand flying in its solar revolution.

But let us not be lost in sky revels, and forget to inquire, What has astronomical literature to do with the nations of the earth? Much, very much. Geometry could measure the land, but it stood appalled before the sightless shores of the ocean. Astronomy furnished the guide-book, and made the ocean the highway for the commerce and intercourse of the nations. While ancient navigators could traverse the inland seas and hug the great ocean shores, and Hanno, the daring Carthaginian, was successful in the discovery of islands for colonization, and ancient Tyre built her commercial marine to a splendor which elicited the unparalleled description of the prophet Ezekiel,—yet the half had not been told. Astronomy had taught that our earth was a *globe*, and in due time she crowned her triumph by converting the *Hemisphere* of the old world into the *Globe* of the new.

The theories of Thales, Copernicus and Galileo became convictions to Columbus. It was plain that, if the earth was a globe, to extend a straight line it would come back to the point of beginning. He launched upon the untried world of waters for the experiment, and found the western hemisphere in his path—now the home of mighty nations. That star-eyed science, which had its origin in Egypt, was fixed in their rude literature, and transmitted to Greece, improved and embodied in elegant literature. Handed down through mediæval to modern ages, improved by modern science with quadrant, sextant, mariner's compass, discovery of the variation and dip of the magnetic needle and naval charts, it has given by discovery new empires as guerdons to our race, and made the oceans highways to commerce, civilization and religion.

Astronomy has not yet graduated in the University of the skies, nor is it yet done with the world. Modern European and American investigators, such as Dawes, Hind, Lassell, Gray, Stephenson, De

la Rue, Secchi, Vau Littrow, Leverrier, Kirchoff, Janssen, Huggins, Lockyer, and Professors Young and Henry of America, through the powerful means of the *spectrum analysis*, have commanded the admiration of their age by their discoveries.

If it be a fixed fact that the sun is an incandescent nucleus with powerful emanations of light and heat, and with chemical, photogenic and electrical discharges so combining as to make it the great driving-wheel of the physical machinery of the universe, making worlds more obedient to its force,—who can say that the same propelling power may not be applied by science to drive the whirligig machinery of man? There would be money in that. And what a revolution it would produce in the manufactures and labor of the nations!

But let us again revert to ancient Egypt, alike the cradle of science and superstition. The wonders of science were magnified in the eyes of the ignorant and credulous by their symbolic obscurity; and their secularized influences became more powerful because unintelligible to the common people. Even the arts, sciences and learned professions of our day claim a dignity from their foreign nomenclatures and black-letter epidermis. It is not wonderful, then, that Astronomy should have given birth to Astrology, its superstitious offspring. Astrology was the wand of the magicians which often influenced the actions of ancient kings and armies, and opened the avenues to the honors and powers of state. The divination of Joseph, was deemed a triumph of the magician's skill in the interpretation of Pharaoh's dream, and he was advanced at once from a dungeon to the dominion of all Egypt. Daniel, the Hebrew, triumphed over all the Chaldean Astrologers, and he rose from a despised captivity to the Premiership of one hundred and twenty provinces, and became a pillar of state in the Babylonian monarchy.

Astrology was borrowed and taught by different sects of philosophers in Greece, was employed by the Romans, and although denounced by Pliny as a most fraudulent art, which had its sway in all the world, yet Cicero reckoned two eminent astrologers amongst his intimate friends. It was encouraged in France by Catharine de Medicis, 1533. Roger Bacon, in England, was addicted to it in 1260. Lord Burleigh and others in the reign of Elizabeth; and Charles I. consulted the astrologer Lilly about his escape from Carisbrooke, 1647, and it has only faded out before the stronger lights of modern civilization and revealed religion.

But Egyptian superstition was not confined to Egyptians. It was emptied into the lap of Greece. Through the channels of her literature the moral virus was spread. Greece also borrowed the superstitions of Phœnicia, and perverted the traditions which were supposed to have emanated from the Hebrews, changing the names and characters of the common ancestors of mankind, and imposing them with poetic pomp on the credulous vanity of the people.

The Greeks, being the only nation which may be said to have created a literature, were proud of trying its elastic capacity and adorning qualities, and they used it as the drapery of their gods, and the vehicle of their laws, and science and religion. Her literature furnished a gilded chariot for her superstition.

Hesiod, in his theogony, reckoned thirty thousand patron deities, superior and inferior gods, war-gods, giants, heroes, and mythical beings. These intermingled with their religion, laws, literature, plastic arts, philosophy, science, education, politics, all domestic and military affairs, and leavened the whole national mind. Grecian history is unintelligible without the knowledge of mythology. Like gods, like people. These deities became the songs of the nation, in which were celebrated their contentions, their revenges, their amours, their robberies and their revels. The people, familiar with them through their literature, imitated these moral transgressions, and Greece, through her literature, became materialized and paganized.

In turn Greece swung from her disgusting polytheism to an abominable atheism. A sect of sophists arose who denied the existence of deity and annihilated the perceptions of truth and goodness in their own bosoms—opened schools in all the districts of Greece—secured the education of the cultivated classes—read their harangues in the popular assemblies; and, by the artifice of their compositions and “the spell of their tongues,” their pestilential rhetoric triumphed over popular credulity, spread corruption through the state, themselves sometimes springing from “their ambush of logic” to the archonship of Athens—and thus they precipitated Greece down the shelving declivity of ruin.

As said by Schlegel, a learned German writer, “Sophistry had the merit of creating a spirit of corruption and debasement which neither party strife, nor protracted wars, nor foreign bribery, nor bloody revolutions had been able to produce.”

Socrates, said to be the best pagan that ever lived, threw himself into the breach, and attempted to arrest the degeneracy of his age,

and revolutionize the intellectual and moral condition of his country. It was supposed by some that he had borrowed a beam of light from Hebrew learning. History does not inform us, but possibly he may have touched the hem of Solomon's garment, and a virtue have gone out which enabled him to shake the whole realm of Grecian superstition.

He recognized the existence of a supreme intelligence, governing and directing the whole system of nature. He also recognized the existence of virtue and goodness. He fell a martyr to his noble mode of thinking—his country giving him a cup of judicial hemlock as a reward for his sublime effort. But that effort was not in vain. He was the founder of the first school of moral science, which multiplied through the land, and gave training to many of the finest characters ever produced by Greece. He left no writings, but his opinions were preserved and disseminated in the writings of his two illustrious pupils, Xenophon and Plato.

While he groped in the dark, and could not penetrate the pavilion of the invisible Jehovah, yet, perhaps, a witness to his creed was found in the inscription upon the altar, "To the Unknown God"—which Paul afterwards interpreted to be the true God—whom the Athenians ignorantly worshipped.

His was the power of philosophy and moral science operating on the nation. Although Greece was so far advanced in putrescence that he could not arrest the decay, yet his influence was not only wonderful in Greece, but extended to the surrounding nations.

Although the literature of Greece, like a universal absorbent, had imbibed so much pagan depravity, yet the great national virtues of patriotism and heroism were exalted, applauded and adorned. Her genius was pushed by rivalry to the highest pitch to kindle the glory, animate the patriotism, and influence the courage of the nation. The old awful genius of the Scamander poured his soul through the Iliad upon Greece, and Greece became instinct with Homeric life. There was no height of uninspired grandeur which he did not reach, and no depth of pathos which he did not stir, and no representative delineations which he did not make glow with original life. What wonders are interwoven with the story of Helen and Troy! Achilles and Ulysses! Gods, heroes, armies, fleets, the battle-shock, all could be seen and heard. It was electric to Greece. Grecian valor was personated in Achilles, and Grecian wisdom and diplomacy in Ulysses. Greece long strove to imitate the models. We may conceive something of its influence on Greece

by its effect on Alexander the Great. History does not inform us that he ever wept but twice: once because he did not have another world to conquer—another time, when he visited the graves of Achilles and Patrochus on the plains of Troy, because he did not have another Homer to celebrate his achievements. Her literature was the early nurse of valor, and her valor was her bulwark of liberty—and her patriotism consolidated her strength in her national glory—and thus she stood in battle against the armies of Xerxes, which “were as grasshoppers for multitude.”

No nation ever struggled as Greece did for literary excellence and renown. Her Poets, Philosophers, Historians, and Orators, converted the nation into an intellectual gymnasium. No other nation can furnish literary parallels to the ages of Themistocles, Pericles and Demosthenes. After Greece had fallen upon her sword in her Peloponnesian war, staggering and bleeding, she made her last stand for national liberty in her orators. After she had fallen, the Macedonian conqueror demanded ten, if not thirty, of her leading orators. Demosthenes stood pre-eminent in the expiring effort. As he arrayed the glory of ancestry, of letters, and of arms, the nation heaved like a troubled sea under the power of his pathos. The populace rent the air and cried, “let us rise and march against Philip.” In him eloquence struggled in its most terrible agony, and rose to its loftiest grandeur. He long beat back the conqueror’s aggressions, as the proud ocean cliff repels the storm-chopped billows.

But corruption had burrowed in the foundations of liberty, and there bribery sprung her mines. Greece fell, but her literature survived, and is this day immortal in the Republic of Letters—furnishing patterns and models for all succeeding ages. They are the gold mines and diamond fields of literature. And her language was honored above all other languages by being employed to write the Gospel of the Son of God.

“Long shall thine annals and immortal tongue
Fill with thy fame the youth of many a shore;
Boast of the aged! lesson of the young!
Which sages venerate, and bards adore.”

Greece as a nation had fallen. Though the trunk had been wrenched away, there was power and vigor in the old roots which she pushed into Egypt, into Persia, and far into the empire of Rome. The seat of learning was transferred to Alexandria, where philosophers of Greece toiled in the magnificent Alexandrian

library, and spread abroad their learning. Her literature awakened a spirit of emulation, and sharpened and refined the Roman taste for letters, which culminated in the splendor of the Augustan age. Horace bears honorable testimony to the fact:

“When conquered Greece brought in her captive arts,
She triumphed o’er her savage conqueror’s hearts;
Taught our rough verse its numbers to refine,
And our rough style with elegance to shine.”

Greece still had the spell of an enchanted land, and drew the aspiring youth of Rome to her schools of rhetoric. It was Grecian fire that flamed from her Tully’s tongue. While Greece poisoned Rome with her Epicurean philosophy, she gave to her the more exalted philosophy of Plato and Aristotle, which became the stoutest pagan champions against the gospel of Jesus Christ.

The bold old Latin, with its powerful reach and flexible compass, rose high in competing grandeur, but could not reach the excellence of the Greek. The distinguishing characteristics of Rome were arms, government, and law. She had extended her conquests from the Euphrates to the Atlantic, and from the Danube and the Rhine to the cataracts of the Nile, the deserts of Africa, and Mount Atlas. To hold and govern them was a match for all her power. Her policy was to plant Romans in all the conquered countries—to act as a Romanizing leaven. In this way, her Latinity was sifted through her conquests over the known world.

This policy so depleted Rome of its original population, that when the empire dropped to pieces, Roman nationality was lost, and her language ceased to be vernacular. But her scattered Latinity had taken root, and it gave form to the languages of nations. The French, Italian, Spanish, and Portuguese languages are but little more than idioms of the old Latin. These nations are now the living witnesses of the influence of Roman literature upon them.

Again, the old Latin was the vehicle of the Roman civil law, embodied in the code of Theodosius and the pandects of Justinian, which bore them down through the dark ages, to enrich the modern world with the science of jurisprudence. It was revived by Irnerius in his celebrated school at Bologna, under the auspices of Frederick I. of Germany—from thence it was spread through the greater part of Europe, and formed the groundwork of the Common Law of England. Thence it followed the star of Empire across the Atlantic, and now forms the basis of the

jurisprudence of the North American States. In the language of Chancellor Kent: "It is now taught and obeyed, not only in France, Spain, Germany, Holland, and Scotland, but in the Islands of the Indian Ocean, and on the banks of the Mississippi and St. Lawrence." As I had occasion to remark in a former address, "Her jurisprudence has kept the wing fifteen hundred years beyond the utmost flight of her eagles."

I have referred to Greece and Rome because they were index nations, and not in a spirit of pedantry. I have not been ambitious to array their familiar facts of history, but to trace the philosophy of influence. In another connection I will have occasion to allude to a great event in Roman literature. At present I will pass to other great gulf streams of national literature.

Far back in the obscurity of antiquity arose the Persian Zoroaster, the author of the Zendavesta, a collection of books which he pretended to have received by revelation from heaven. This wonderful book took hold of the national mind. Kings bowed to the imposture. The people were entranced with the fables; upon its theories the nation built its religion, its morals, and its laws. Its liturgies resounded in all the fire temples of the land. It survived the revolutions of States and Empires. Alexander the Great tried to root out the order of Magi because they stood in the way of his great design—to blend Greeks and Persians into one people. Persia could surrender her nationality for a time, but her Zendavesta never. It lived with the centuries, and never released its grasp on Persian nationality until struck, shattered, and overwhelmed with Saracen vengeance. Mahometans from the Turkish, Lek, Koordish, and Arab tribes poured into and occupied her territory, but still there is a remnant of Ghebers, or fire-worshippers, unextinguished. Wonderful Book was the Zendavesta!

Take another example. The Prophet Brahma gave to the Hindoos of India the Veda, containing his doctrines and institutions. It was written in the Sanscrit, now a dead language, but well understood by the priesthood. The laws of the government, manners, customs, divisions, and castes of society form a part of the religion transmitted from Brahma. In short Hindostan was *Braminized* by the Veda, and perhaps one hundred and twenty millions of people are, this day, the victims of this terrible imposture.

But still we find a more wonderful book in the Badagat of Buddha. Its seat is in Burmah, and it extends the abominations

of Buddhism to one-third of the population of our globe. The enormous roots of this old paganism have struck far down into the heart of the empire, and from them the empire draws and distils its moral blight. But I cannot dwell for comment, but pass on to open another book of wonders to your view.

I now point you to Mahomet and the Koran. Different critics have pronounced the style and composition of this book "beautiful," "elegant," "fluent," and, in its description of the deity, rising to the "magnificent and sublime." It was written in the purest Arabic, and, independent of its political and religious influence, it is both the standard and imperishable monument of the Arabic language.

The composer of the Koran, no doubt, drew the most of his shining ornaments from the Scriptures. He pretended that his book was a transcript from the archives of heaven; and, taking advantage of the dissensions of Christians, he attempted to reconcile Judaism, Christianity, and Paganism by a seductive compound of sensualism—offering a reward of fine women and a voluptuous paradise to his followers. Clutching the symbols of his faith—the sword in one hand and the Koran in the other, he flew on wings of conquest amongst the nations. His sword clove down resisting dynasties, and the Koran like a flaming torch set fire to the passions of the people wherever it was applied. It was Ishmael's hand against the nations; it was Ishmael allured from the desert into the tract of glory.

Mahomet during his life, and after his death, his Lientenants, in the course of half a century, wrested from the Romans, Syria, Phœnicia, Mesopotamia, and Chaldea. They overran Persia, subdued Egypt, Lybia, and Numidia—burning the great Alexandrian Library in their march; giving as an excuse that all the knowledge necessary for man was contained in the Koran. They took part of Tartary, and spread their conquests over a large part of India. They even rolled the fiery waves of Saracen conquest along the base of the Pyrenees, which were employed by Charlemagne as a bulwark before the liberties of Europe. The most of the nationalities which were subdued by their swords were held in perpetual and willing captivity by the Koran. At this day over two hundred millions of our race are the devotees of the Islam faith. The Koran is the well-head of their religion, laws, literature, and a long line of Caliphates.

But the most wonderful book of all books, is the Bible. It is

the oldest authentic book. It is a book for the world, and not for a single nationality. Though inspired, its literary excellence and attractions disdain comparison with all other compositions.

The first eleven chapters of Genesis contain more of the history of physical creation, of man and his destiny, than all the books of oriental philosophy. The narrative of creation is so simple in its diction, that it is intelligible to the child, and at the same time so grand that we see in it the words of Jehovah.

No Grecian lyre ever poured forth strains equal to the billows of praise which rolled from the harp of David. No Grecian genius ever outreached the third-heaven flights of Job and Isaiah, and the voice of no eloquence ever pealed above the voice of the prophet, which seemed to ring like the trump of an archangel above the din of earth, as in the opening of Isaiah, "Hear, O heavens, and give ear, O earth," and to send the startling echoes amongst the nations, and down the tide of generations. The Bible is the talk of God with man, of heaven with earth.

The fact that it is inspired literature, only makes its dignity of style swell into an appalling grandeur. I stand humbled in contemplating the influence of heaven's literature upon the nations of the earth. The Ten Commandments are the fountain-head of all moral, divine and correct civil law. The peculiar nationality of the Jews was bound up in the writings of Moses and the prophets.

After the Babylonish captivity in the time of Ezra, the old Testament Scriptures were collected into one volume, and seemed to be principally restricted to the synagogue worship of the Jews. In the year 285 B. C., Ptolemy Philadelphus, hearing of the wonderful volume, and desiring a copy for his great library at Alexandria, sent to Jerusalem to Eleazer, High Priest, to send him a copy, and six elders of each of the tribes, men of fidelity and ability, to translate it into the Greek language—in consideration of which favor, he promised to set at liberty one hundred and twenty thousand Jewish captives, whom his father, Ptolemy Soter had reduced to slavery. Eleazer sent a magnificent copy, written in letters of gold, with the seventy-two elders to Alexandria; and on the authority of Justin Martyr, the seventy-two translators were shut up in thirty-six cells, and on comparison, none of the thirty-six copies varied a word or letter.

About the middle of the second century A. D., the New Testament Scriptures, which before had been circulated in detached

writings, were collected into the canon of faith. The Old and New were now united into one—forming the *Bible*—the wonder of all books.

The introduction of Christianity was the most remarkable event in the history of man. It was the monumental boundary between ancient and modern times.

The Roman eagles had made the circle of their dominion, and encompassed many nations into one nationality. Christianity did not desire to ride to conquest in the saddle of the Cæsars; yet it sought to make conquest of the ruler's heart, and through his sanction have free course amongst the nations. Paul appealed to Cæsar that he might put Christianity on trial before the bar of the empire.

Rome was tolerant of all the pagan religions of her conquered subjects, because they were not inimical to her own. But the whole drift of Christianity threatened the overthrow of paganism and the extirpation of scholastic philosophy. When Paul began to work with the lever of Christianity, he was accused of "turning the world upside down." Hence Rome attempted to extinguish it by martyrdom, or drive it from the face of the earth.

Alternately persecuted and nourished by different emperors, it still showed an unyielding tenacity of life. Struggling from under the heel of secular power, it was galled by the shafts of heathen philosophy. After the reign of Commodus, came off the great Armageddon battle of heathen philosophy with Christianity—the contest between reason and revelation—between religion and philosophy—between Christianity and paganism. The disciples of Plato and Aristotle, who had given shape and form to human thought were there. The Epicureans, coming from their wallow in the ooze of sensuality, were there. The disciples of Zoroaster were there. The Pythagoreans were there. Peripatetics were there. The Academies and all the other new-light schools of philosophy were there. The Bible was the battle-axe of the fathers of the Church, and with that they gave them a signal overthrow, and put them to their final rout.

The reign of Theodosius was signalized by the downfall of paganism. The Roman Senate by a solemn vote decreed that the worship of Jesus Christ, and not that of Jupiter, should be the religion of the Romans. The altar and statue of the Goddess of Victory were removed from their temple, the worship of idols was prohibited, and the pagan temples were closed, destroyed, or aban-

done throughout the provinces. Christianity had triumphed through the powerful instrumentality of the Bible. Because the Bible is an inspired book, it by no means detracts from the force of my argument. The quickening divinity in the sacred literature but adds to the power of its influence. Roman paganism fell, but it was soon followed by the fall of the Roman Empire; both finding a burial place in the tomb of the dark ages. Christianity rescued the western empire as the first fruit of its triumph.

It does not fall within the line of my argument to discuss the doctrines of contrary and opposing systems which overspread Christendom until illumined by the rising sun of the Reformation.

But as it has been a noticeable fact that the introduction of Christianity produced a temporary suspension of all art and science, I would remark that such result was not caused by the enmity of Christianity to learning.

Refined and elegant literature had already declined, and learning was now principally confined to the schools of the philosophers. These schools were the strongholds of paganism, where they fabricated "the enticing words of man's wisdom, the philosophy and vain deceit after the traditions of men;" and it was necessary to destroy them "root and branch," to make room for the new plant of Christianity. The taste for letters seems to have been crushed with the creeds of the philosophers. Christianity was not the offspring of learning, and it was able to stand alone in its infancy without the supporting hand of philosophy. Many of the converts of Christianity were brought up in the schools of the philosophers, and were ambitious of retaining their titles as philosophers with their character as Christians. It was the early care of Christianity to disentangle her disciples from such dangerous snares. But while this is so, I cannot pass unobserved the lamentable debasement of the Christian nations, when many of the clergy, ambitious and corrupt, employed themselves in court intrigues, and the enslavement of the people in superstition and ignorance. The Church seemed to pass only from one tribulation to another; from the sceptre of the Cæsars to the crosier of the Pontiffs. Nevertheless, the Bible stood as a wall to turn the thought of the world. Many of the devotees of learning fled from Rome and from Egypt, to Bagdad in Asia Minor and Cordova in Spain. Although Mahomet had made havoc of the Alexandrian library, his successors Al-Manzor and Haroun Al-Raschid, when secure in their empire, became the patrons of learning. They collected all the works of the celebrated

authors of Greece and Rome, and by liberal rewards attracted the great scholars from all nations. Even European Christians repaired to the renowned University of Bagdad, which was said to have numbered six thousand pupils at one time.

As another evidence of the influence of literature on a nation, we see the empire of Haroun Al-Raschid illumined with its splendors, and rendered illustrious in the annals of letters. And not only so, but it threw its quickening beams from Bagdad and Cordova upon the torpid mind of Europe, and made it tremble and heave with new vitality. It awakened curiosity, and enkindled enthusiasm until all the detritus of the dark ages was raked to recover the relics of ancient art, science and literature.

Libraries were founded at fabulous expense—universities, schools and colleges sprang up like beacon lights all over Europe. Art again made the marble breathe, and the canvas speak. Invention was put upon the rack, and science again commenced her walks amidst the heavens and the earth. Science again girded herself for great achievements. Led by the mariner's compass, she was ambitious of discovering a new world on the one hand, and by the invention of movable type and the printing press, to effect a universal diffusion of knowledge on the other.

Europe glowed with the morning of a coming day. The influence was galvanic even to heathen philosophy. The old eclectic philosophy showed muscular twitches of life, and it was attempted to be revived by the learned and eccentric Jerome Cardan, and it afterwards found advocates in Francis Bacon, Campanella, Hobbes, Des Cartes, Leibnitz, and others.

The light of Christianity shone out above all mere human learning, which was subjected to the searching power of its focal beams. Ancient philosophy could not stand the test. But while the creed was condemned, the language was prized and admired. Christianity was on the alert. The light disclosed the fact that the Pope had the Church by the throttle. This was the signal for another contest. Christendom was shaken with the conflict. The Bible was the first book printed in movable type. With that book, Luther, Melancthon, Erasmus, Zuingle, and others, smote popery "hip and thigh," from the Vistula to the Alps, and from the Adriatic to the Baltic. This triumph of Christian literature was distinguished as the era of the "Reformation," which shaped the policy of governments, and gave them the ecclesiastical name of "Protestant nations."

The translation of the Bible, known as the "King James Bible," in 1613, by the forty-seven scholars, was an enduring triumph of literature. It placed the English language upon an indestructible basis. This translation is the best embodiment of the old idiomatic Saxon—a language unsurpassed in simplicity and majesty—equally becoming the prince and the peasant, the child and the patriarch.

I know that it is contended by some that the purifying and fixing the idiom of this language is attributed to the publication of the statutes in English. But this fell far short of the popularizing power and influence of the Scriptures. Besides, the Scriptures were not subject to the changeability or obsolescence of the statutes. English nationality may crumble into dust, but the English language will live immortal in the English Bible.

English authors have been the most successful who have conformed most closely to its standard of diction. Milton and Bunyan have this peculiar merit.

Macaulay, England's greatest critic, says of Milton, "There would seem at first sight to be no more in his words than in other words; but they are words of enchantment; no sooner are they pronounced than the past is present and the distant near. New forms of beauty start at once into existence, and all the burial places of memory give up their dead. Change the structure of the sentence, substitute one synonym for another, and the whole effect is destroyed."

Of the *Pilgrim's Progress* he says, "In the wildest parts of Scotland, the *Pilgrim's Progress* is the delight of the peasantry. In every nursery, the *Pilgrim's Progress* is a greater favorite than Jack the Giant Killer. . . . The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. . . . For magnificence, for pathos, for vehement exhortation, for subtile disquisition, for every purpose of the poet, the orator, the divine, this homely dialect, the dialect of the workingmen, was perfectly sufficient. There is no book in our literature on which we could so readily stake the fame of the old unpolluted English language."

Time would not permit me to enumerate, much less comment upon, the long list of English authors who have adorned the annals of literature. But to deduce the influence from the group, I would say that England is indebted more to her literature than to her arms for her national dignity and glory. The fixing, popularizing and nationalizing of her language was next in importance to the founding of her empire. The vital force of her literature followed

her colonies into the depths of the American forests. The colonists brought with them the same old vernacular. They brought with them the old masters in poetry, oratory, philosophy, jurisprudence, and theology.

They colonized with them the living spirits of Shakspeare, Milton, Dryden, Pope, Bacon, Locke, Spenser, Raleigh, Sir Philip Sydney, Bunyan, and Jeremy Taylor. They brought with them the cultivated taste and English pride of learning. They brought with them charters, endowments, and professors for the founding of schools and colleges. And, above all, and the greatest of all, they brought with them the King James' translation of the Bible. With such a patrimony of literary wealth, if we had not risen to the grandeur of a first-rank nation, it would have been the result of criminal and unpardonable delinquency.

Should the English language cease to be vernacular and national, the same revolution which produces the change will sweep from their foundations all existing forms of our government.

The colonists brought with them the elemental life of Republican government. After they had abided their time in the colonial chrysalis, they burst forth into independent States, resulting in separation from the old government; but this separation only changed our literature from a Monarchical to a Republican phase. Our nation now lives in the Republican instincts of its literature.

Our poets, orators, and historians have exerted their respective gifts in rival eulogies upon the glory and blessings of our Republican institutions. Our revolutionary fathers are all painted in our literature as models of heroism, patriotism, and wisdom. Their deeds glow in our nursery tales, and in our school eclectics. The eloquence of Adams, Otis, and Henry still rings in our one hundred and forty-two thousand schools in scholastic declamation, and the heroic hearts of Washington and Greene still beat under the round-jackets of our schoolboys.

The newspaper presses pour out their issues by the million, like showers on the land, to stimulate the Republican sentiment, and all our annals of State are in strict accord with what our literature has taught. American literature has always bristled,

“Like quills upon the fretful porcupine,”

at the slightest *squint* towards an American Monarchy.

I would remark in this connection that literature is as powerful to destroy as it is to build up a government. In the eighteenth century,

Voltaire and Rousseau gave shape and form to the infidel philosophy of France. It was spread and deepened by the sensual dogmas of Helvetius, and the audacious atheism of Diderot, which resulted in plunging the nation into the vortex of revolution, crime, and blood. Diderot's implacable hatred to the government and religion was expressed in his single wish—"That the last King might be burned on a funeral pile, composed of the body of the last priest." And so it is—

"A thousand years scarce serve to form a State,
An hour may lay it in the dust."

I verily believe (and I only allude to the fact historically) that it was our sectional literature, disseminated through our schools, churches, religious and political newspapers, and books of fiction, which wrenched asunder the giant limbs of our vast Republic, just as the rocks and hills are torn into horrid chasms by some mighty convulsion of nature. Through the surgery of a wise and benign literature the wounds may be healed.

Modern nations have cause to deplore the baleful influence of a licentious literature, perhaps, more properly styled, "*gutter-literature*." It first corrupts the taste, then the morals, and then the State. English patriots and scholars have attempted to counteract this evil of modern civilization through the agency of "The pure Literature Society"—establishing libraries, and disseminating such literature as will refine, instruct, and elevate the thought of the people. While it is admitted that there is a class of fictitious works which are instructive and elevating, yet if all the works of criminal romance and suggestive depravity were collected into one vast pile, like John Foster, "I should exult to see the smoke of them ascend like that of Sodom and Gomorrah; the judgment would be just."

But I have said that our Republicanism was instinct with our literature. This is not only true, but our Christianity also lives in our literature. The BIBLE is the underlying base of our civilization. It is the creed of our national faith, and the manual of our national morality. There is scarcely a book or newspaper issued from the American press but contains some recognition of its authority. Should any skulking infidelity stalk from its cover, a thousand shafts of criticism would be instantly buried in the dragon's heart.

Colportage has carried the sacred volume into nearly every family in the United States. Scripture history and biography now compose our nursery tales and juvenile literature. Our school-books are all flavored with the essence of Christianity. The

nation's children, by the million, crowd our Sabbath schools and feed upon the sacred pap. The multitudes collect, on the Christian Sabbath, in our seventy-thousand temples, where their religious emotions are kindled into raptures by pious melodies, and their minds are instructed and elevated by the lessons of the Divine Oracles. Hosannahs ring along the march of our spreading population. Anthems burst from the depths of our primeval forests, and heavenward mount to mingle with the deep basso of the wind, as he smites

“His thunder-harp of pines,”

in the praise of the Christian's, and of nature's God. Our Governors and Presidents uncover their heads, and, by solemn proclamations, call upon the nation to bow in humiliation and prayer before the King of Heaven.

The Bible is not only the base of our religion, but it is the base of our civilization—the base of our education—the base of our literature—the base of our jurisprudence—and the base of our government itself. Its acknowledged truths, (not sectarian dogmas,) should be taught in all our schools. To reject them and give precedence to Homer and Virgil, and Aristotle and Plato, would be nothing but ribald infidelity. Take the Bible away from our nation, and you will tear out the heart and heart-strings from its whole vital economy.

The triumph of the Bible over paganism was prophetic of its grander triumphs when it shall claim “the heathen for its inheritance, and the uttermost parts of the earth for its possession.” It will overturn and overturn, and achieve victory after victory, until its path of conquest will be strewn with the ruins of the Zendavesta, the Veda, Badagat, and the Koran. It is destined to spread its celestial vigor and purifying power until our earth shall glow like a globe of chrysolite—and when the three mighty Angels of the Church—Faith, Hope, and Charity—having it linked to the girdle of their strength, shall labor with it up and back to God.

You Educators of our youth—you Ambassadors of the Living God—you Editors who work the engines of the Printing-press—you Authors of our Literature—you compose the vanguard, and are the banner-bearers of Religion, of Civilization, and of National destiny. The pressure of the weal or woe of our nation is upon you.

I have often thought that the unrecorded influences and achievements of the toiling, self-sacrificing school-master were worthy of the harps of Homer and Milton. In pouring instruction upon the

children, they are but watering the roots of the nation, and giving shape and bent to its destiny. They stir up the eagle's nest of genius, and turn the eaglets loose, plumed for lofty flights in the Republic of Letters.

But I must forbear a further trespass on your patience.

Young Gentlemen of the Apollonian and Calliopean Societies :

If I have uttered one thought to stimulate you to high resolve and noble purpose, my effort will not be in vain. "*Excelsior*," and "*Nil desperandum*," are your respective mottoes. When the Apollonian shall bear his banner up from height to height of learning, and pause on one vantage ground only to shout *Excelsior!* as he reaches for a bolder height:—and still continues to ascend from height to height until his banner fades in the distance, and he stands giddy and fearful where the clouds wrap their turbans round the Alpine peaks, let his heart be cheered, as the Calliopean at his side whispers in his ear, "*Nil desperandum!*"

